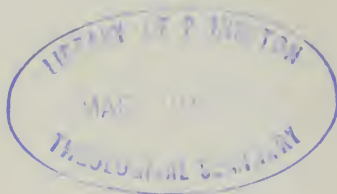


The
CHRONICLE
of the

LONDON MISSIONARY SOCIETY

1934



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MAY 1934

TWOPENCE



THE CHRONICLE

IN HOLY HIMALAYA — PILGRIMS CROSSING SNOW

ANNOUNCEMENTS

The RegisterArrivals

Mr. and Mrs. W. A. Levett and two children, from Beru, Gilbert Islands, March 9th.

Dr. Doris Clay, from Shanghai, March 10th.

Mrs. Cyril Knott, from Hankow, March 16th.

Mrs. Chas. Headland, from Bishnupur, March 30th.

Rev. and Mrs. R. Lister Turner, from Delena, Papua, April 1st.

Miss E. M. Turner, from Almora, April 3rd.

Dr. and Mrs. J. Sharman, from Tananarive, April 5th.

Mr. Chas. Headland, from Bishnupur, April 6th.

Miss A. T. Duncan, from Amoy, April 7th.

Departures

Rev. and Mrs. W. Scopes, returning to South India, per s.s. *Britannia*, March 17th.

Rev. S. Withers Green, re-appointed to Hankow, per s.s. *Mantua*, March 30th.

Mrs. J. H. L. Burns, returning to Serowe; Rev. and Mrs. L. Maurice Williams, appointed to Madagascar, per s.s. *City of Nagpur*, April 7th.

Births

GRIFFITHS.—On March 23rd, at Hongkong, to Rev. and Mrs. A. F. Griffiths, of Amoy, a daughter.

NIXON.—On March 23rd, at Port Moresby, Papua, to Rev. and Mrs. Maurice Nixon, of Moru, a son, Paul.

Marriages

WILLIAMS.—On March 15th, at Salem Congregational Church, Bradford, Leonard Maurice Williams, appointed to Madagascar, to Mary Kate Hall, only daughter of Mr. and Mrs. S. E. Hall, of Manningham.

LIDDELL.—On March 27th, at Tientsin, North China, Eric Henry Liddell, son of the late Rev. J. D. Liddell and Mrs. Liddell, to Florence, eldest daughter of Rev. and Mrs. Hugh Mackenzie, of the Church of Canada Mission, Honan, China.

Deaths

SIMS.—On March 27th, suddenly, Mary Sims, of the Loan and Exhibitions Department, Livingstone House.

MORETON.—On April 5th, at Gillingham, Mary Elizabeth Thompson Moreton, formerly of North China, aged 78.

Wants Department

Many thanks to all the friends who have arranged splendid all-day working meetings for the needs of our many hospitals. Who will do the same in summer months in gardens? Write to the Wants Department for full particulars.

Among other needs are: Gramophones and Records, Violins, Typewriters, Lanterns and Slides, Dolls, Soap, Beads for necklaces, Bags, Washing Material for frocks, etc., Boys' Shirts, Knitting Wool, Gauze and Lint, etc.

The leaflets "The Helping Hand" and "How to Send Parcels Abroad" will be sent free on application.

Please note that THE MISSIONARIES LITERATURE

ASSOCIATION is now incorporated with the Wants Department, and all communications should be directed to the Hon. Sec., Wants Department, L.M.S., Livingstone House, 42, Broadway, Westminster, London, S.W.1.

Urgent Vacancy

A fully qualified woman doctor is needed urgently for the Women's Hospital at Jiaganj, North India. Applicants should not be more than thirty years of age, and must satisfy the Society's Medical Council as to physical fitness.

All applications and enquiries should be addressed to: Rev. Joyce Rutherford, Livingstone House, Broadway, S.W.1.

Contributions

The Directors gratefully acknowledge the following anonymous gifts: "An Old Reader of *The Chronicle*," for Medical Missions, £5; "LXVIII," 11s. 4d.; Anonymous, £5.

L.M.S. at Swanwick, 1934

The L.M.S. will meet for its Summer Conference at The Hayes, Swanwick, from August 18th to 24th. The registration forms are now available and bookings are coming in quickly. Will you therefore make quite sure that you book in time. Last year we were overcrowded.

In addition to the list of speakers published last month we have now two more names to add to our list—Mr. Basil Mathews and Mr. Bernard Manning.

The cost of the Conference is £2 12s. 6d., and 5s. registration fee.

Will you please apply for further particulars to me at the Mission House.—JOYCE RUTHERFORD.

City Men's Luncheons—Memorial Hall

Three luncheons will be held in May: May 2nd, Rev. Ronald Rees M.A. (Secretary National Christian Council of China), Subject, "Young China—whither?" May 16th, Rev. B. T. Butcher (of Papua), Subject, "God and the Savage." May 30th, Professor W. M. Macmillan, M.A. (of Johannesburg University), Subject, "British Trusteeship in Africa." Luncheon and talk, 1 to 2 p.m. prompt, charge 1s. 6d. All men welcome. Printed programme on application to Rev. S. J. Cowdy, L.M.S., Livingstone House, Broadway, S.W.1.

Prayer Meeting

The monthly prayer meeting for London will be held in the Quiet Room of the Mission House at 5.30 on Friday, May 18th. Mr. F. E. Broughton will be the leader, and Rev. Joyce Rutherford hopes to be present to speak of matters at home and abroad that specially call for prayer. Will any friends who can, make an effort to be present.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

THE

CHRONICLE

Of the London Missionary Society

MAY, 1934

“*He Comes to Break Oppression*”

IN THE TELUGU AREA.

IN describing the large amount of voluntary religious work being done in South India, and of the awakened concern among the Sudras, the Rev. Godfrey Phillips writes:—

Here we touch on the topic of greatest interest in the whole situation in the Telugu field at the moment. That very night we were to have an impressive demonstration of what is going forward. About nine o'clock we set out with Mr. and Mrs. Rumpus and a whole preaching band, in the “bus” which is so convenient for such purposes, drove some six miles, part of it over a very bumpy track, to the village of Masapalle. Awaiting us was the village band, and we were due to join in a Christmas Eve service in the school-church in the

outcastes' quarters. But also awaiting us were some caste people, and first we were conducted in procession to the village magistrate's house, put in seats of honour and given refreshments, while the whole village stood around.

No better occasion for delivering the Christian message could have been imagined, and the climax came when Venkata Reddi, who had come with us, himself a Sudra convert with a most remarkable story, well known to the hearers there, gave his testimony with simplicity and with power. Eight years ago he was notorious as a leader in many a village dispute, and one of these landed him in gaol on a charge of murder. He was also notorious for particularly oppressive treatment of outcastes, on whom



Deacons in a Telugu Church.

he has frequently used a whip, quite contrary to law. To-day he is a Christian, well known as that rare thing in these parts, an honest building contractor, and one of the keenest evangelists to his own people, while at the same time living on terms of complete equality with Christians from the outcastes whom once he so oppressed. On such lips the old beloved words about "Peace on earth, goodwill to men" seemed to have new meaning that night. And there was that indefinable something in the atmosphere which made us sure that the words were being weighed and thought over by some of those who heard.

But we still had to go to the house of another leading Sudra, and then beyond, always in procession complete with band and deafening drums, along the bank of the river-bed to the outcastes' quarters. All

the leading caste men came along with us to the service. Caste and outcaste, we were all together in the prettily decorated temporary shed outside the schoolroom, and there was more singing, praying and preaching, with the stars blazing overhead like the Bethlehem star. It was 11.30 p.m. before we were allowed to start homewards, leaving behind the Petromax lantern to add to the brightness of the service which our Christian friends considered to have only begun. They would continue it all night. But we had seen things which were unthinkable ten years ago, and impossible two years ago, and with a thrill which always turns to prayer we wonder what the next ten years will bring forth.

Some wind of God is certainly blowing over the Sudras of the Telugu country, and to hear the sound thereof fills us with awe.

Kuruman's Big Meeting

A SERVICE AT 2.30 A.M.

IN the Kuruman District the veldt, which was recently brown and parched, is now green and beautiful to look upon. Unfortunately many head of stock which survived the drought were in such poor condition that they were killed by the heavy rain. Those which have withstood both drought and rain are now picking up wonderfully. Everywhere the natives who are fortunate enough to have any arable land and any draught animals, are ploughing and planting mealies. Locusts have appeared, but not in sufficient numbers to cause any grave concern. The Bechuana people are rather pleased to see them, as they consider that the presence of locusts is a good omen, and indicates a fruitful season.

Christmas Day was one of the most stifling days I have ever experienced. Our flock celebrated it with a service held at half-past two in the morning. When I got to the service I found the church was full. Something a little different in the way of a service always seems to make a wide appeal. The people had begun to assemble just before midnight, and for over two and a half hours they had sung hymns lustily and without a stop. Their resources of vocal energy seem to be inexhaustible.

We held our Big Meetings here at Kuruman from the 4th to the 8th of January. We did not anticipate having a large number of people in, as many would be taking

advantage of the recent rains to plough their lands, and many others living at a distance had no means of transport, and were too weak from starvation to make the journey on foot. Yet 1934 began well with us, as the numbers far exceeded our anticipation. Indeed, I think there were more people in this year than the previous year, although the number of wagons and carts outspanned in the mission compound was considerably less. On the Sunday the church was packed at both morning and afternoon preaching services with the Bechuana-speaking people, and simultaneously open-air services were held in Afrikaans for the coloured and Damara peoples. At the big Annual Communion Service between fifty and sixty people were received into membership. It was good to see among them some who had had a moral fall some years ago, and who, by repentance worked out in straight living in the power of Jesus Christ, have at last been readmitted. The total number of people receiving communion was so great that the number of communion cups was insufficient.

But it was not the numbers present at these services which rejoiced us so much as the air of hopefulness which seemed to pervade everything. The atmosphere seemed to be charged with a purposeful spirit which was quite lacking last year.

(From a note by Humphrey and Mary Thompson.)

R. F. Horton, Missionary Leader

AMONG the comparatively few religious leaders whose names have become known outside their own language area, R. F. Horton was outstanding in his generation. That he was a successful lecturer in India and one whose writings have been translated into Chinese, are among the marks of his world influence. His love for the L.M.S. carried his life out into these wider regions. From the beginning to the end of his long Christian ministry he was perhaps beyond any other of our religious leaders "missionary-minded." In himself as well as through his church ministry he linked Christian discipleship with missionary service. Never regarded as a man of practical mind he nevertheless had the vision and the ideal which produce practical results. He was Chairman of the Board of Directors in 1893, and during the past fifty years this Society has owed him more than mere words can tell.

The names of four distinguished Christians were associated with the conception and appeal of the L.M.S. Forward Movement launched at the Southport Congregational Union Meetings in 1892. They were Charles Berry, Elkanah Armitage, Arnold Thomas, and Robert Horton. That movement affected and still influences in its results both the policy and the personnel of the L.M.S. Names we love and honour come into the missionary record of the Society through the great challenge to our churches set forward by Dr. Horton and his colleagues. Once embarked on this high endeavour R. F. Horton did not let go. What he was to the L.M.S. in 1892, he was still in 1934. It would be

worth while to turn back to the brief article he wrote for the Society's *Chronicle* in February, 1933. All the old devotion and idealism are still to be found there.

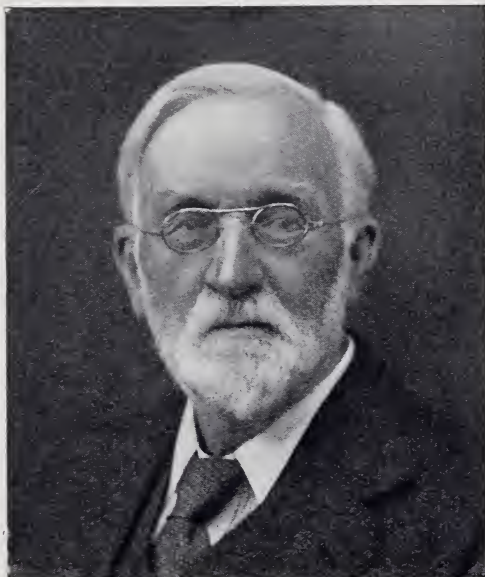
How many missionaries there are besides the thirty-eight men and women sent out to the mission field by Lyndhurst Road during his ministry, who gratefully tell of personal interest and kindly acts shown to them by Dr. Horton. He gave greatly to Christian workers everywhere, but his best was given

to his missionary friends, for they were closest to his heart. Nothing stirred his great gift of oratory as did Christian missions, for intense passion lay there, and he was giver as well as advocate. His ministry made of Lyndhurst Road, Hampstead, a church famous for missionary giving throughout the world. It was largely owing to his intervention by means of a letter to *The Times* newspaper on January 26th, 1916, that the Society was saved from a projected withdrawal from the Bengal Province, and more than once his zealous advocacy has renewed the missionary crusade in

our churches. It was, as he once said, his central conviction that the work of Christ must go forward or perish. Because of that, he had neither place for, nor patience with, plans for withdrawal.

The L.M.S. has as its most precious legacy from Dr. Horton a great company of men and women both at home and in the mission field who have learned from him the expression of Christian devotion through missionary service, and that legacy cannot become exhausted while his consecrated personality is remembered or his inspirational writings read.

N. B.



*The late Robert F. Horton, D.D., of Hampstead.
For fifty years he inspired the forward movement of
missions.*

WHO'S WHO AT THE ANNIVERSARY

Notes on the Speakers

THE preacher of the Society's Annual Missionary Sermon this year is **Canon C. E. Raven**, Regius Professor of Divinity in Cambridge University. He was for a time Editor of *The Challenge*; he took a leading part in the Conference on Politics, Education and Citizenship (1924) (C.O.P.E.C.); for a time he was Canon of Liverpool; a distinguished theologian and preacher, a most welcome speaker in student assemblies, and also a naturalist with a special knowledge of birds.

Mr. Angus Watson, J.P., of Newcastle, wrote an article in our March issue on the subject of "The Stewardship of Life." Readers will remember that it set forth Mr. Watson's high and serious view of a Christian's responsibilities, and ended with the words: "To keep what belongs to humanity is to starve our own soul, and to deny the conviction that we were born for immortality." Mr. Watson will preside at the Annual Public Meeting in the Queen's Hall.

The speakers at the Public Meeting in Queen's Hall at 6.30 on May 10th are both "of the family." **Rev. Godfrey Phillips**, missionary of

the Society, writer of books, and now Foreign Secretary for India and the South Seas, returned last month from a deputation tour in India. For part of the time he had as companion Dr. Norwood of the City Temple. Mr. Phillips visited Bangalore, where he was for many years a missionary of the Society, and found himself able once again to speak in the vernacular. He has a great story to tell of the part the L.M.S. is playing in India to-day.



Photo by [Lafayette]
Canon Raven, M.A., D.D.



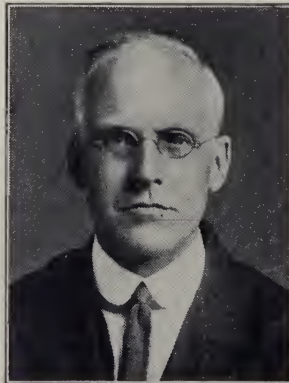
Angus Watson, Esq.

Rev. J. Alfred Kaye, minister of Tollington Park, and a Director of the Society, was set free by his church to go with the Rev. Nelson Bitton as a deputation to Australia and New Zealand. They were also able to visit Samoa. Mr. Kaye has returned with a great affection for the Samoan Church, and a great hope for its future, and to the Samoans the visit of the deputation brought great joy and encouragement.

Rev. Idris Evans, who will preside at the Children's Demonstration at Westminster Congregational Church on May 5th, is the minister of George Street Congregational Church, Croydon. The fact that 120



Rev. J. Alfred Kaye.



Rev. Godfrey Phillips, M.A.



Rev. Idris Evans, M.A.

copies of *The Chronicle* are distributed monthly at George Street is some indication of the missionary interest of the Church there. Mr. Yates has been Chairman of the M.A.C., and is well known for his advocacy of the L.M.S. cause among the London churches.

Mr. Basil Mathews, M.A., is coming back to a familiar scene when he speaks at the Children's Demonstration. Older hearers will remember with joy the years in which he was prominent on similar occasions. Since the days in which he gave us his stirring books, especially *Livingstone the Pathfinder* and *Williams the Shipbuilder*, Mr. Mathews has written many of the most important books on Missions, and his last book, *The Life of Dr. Mott*, reviewed in this issue of *The Chronicle*, is the most important of all, since it approaches all the fields, motives and methods of missions through the singularly attractive personality of the great American leader in the movement.

Rev. Thomas Yates has returned recently, as minister of St. Aubyn's Church, Upper Norwood, to a London that has known and honoured him for many years. During the intervening years he has been associated with Dr. J. D. Jones in the life and work of the

Church at Richmond Hill, and has had the joy of seeing several of the members of that church volunteer for service overseas. Dr. Yates will preside at the Prayer Meeting at Livingstone House at 12 noon on May 7th.

The Rev. G. A. Hamson presides at the meeting of members as Chairman of the Board. No Director has had more varied and intimate experience of the home activities of the Society than Mr. Hamson, who has been for over thirty years closely associated with the home Committees and Conferences, never without leaving the distinctive marks of energy, cheerfulness and competence upon the work he has undertaken.

Dr. Maude Royden needs little introduction to *Chronicle* readers. She is well qualified to speak at a Women's Work meeting, for she has led the way for the entrance of women into the ministry of the Church, and has made the Guildhouse a centre of sincere thinking and devoted living. This will not be the first time that Dr. Royden has spoken on an L.M.S. platform, and it is one on which she will feel quite at home.

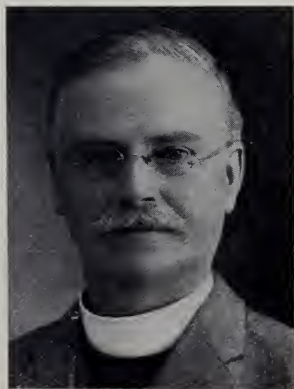
Mr. Maurice Whiting, M.A., M.B., F.R.C.S., who will preside at the Meeting on Medical Missions and Women's



Mr. Basil Mathews, M.A.



Rev. Thos. Yates, D.D.



Rev. G. A. Hamson.



Miss Maude Royden, C.H., D.D.



Photo by [Elliott & Fry. Mr. Maurice Whiting, F.R.C.S.]



Mr. Ian Orr, M.D., F.R.C.S. (Edin.)



Rev. T. T. James, M.A.



Mr. Percy Chatterton, L.C.P.

Work, is the son of one who was for many years an honoured Director, and is himself Chairman of our Medical Council, giving generously the highest skill to the help of our missionaries.

Dr. Ian Orr comes from the famous Neyyoor Hospital, Travancore, where he is working as a colleague of Dr. Howard Somervell. He is a member of Dundas Street Church, Glasgow, and is now home on his first furlough. During his furlough he has succeeded in adding to his name the degrees M.D., F.R.C.S. Edinburgh. Dr. Orr is the son-in-law of Dr. Bentall, who was himself once on the staff at Neyyoor, and is now one of the most active of the L.M.S. Directors.

At the Watchers' Prayer Union meeting it is the custom for the Chairman of the Congregational Union of England and Wales to preside. The Rev. T. T. James, who holds that office at the present time, is an honoured Director of the L.M.S., and a member of three of the standing Committees of the Board. Mr. James is Moderator for the North-west Province of the Congregational Union.

Miss Gladys Falshaw, who is speaking at the Watchers' Prayer Union meeting, does evangelistic work among women



Miss Gladys Falshaw, D. de l'U. (Paris).



Mr. Frank R. Ashton, M.B., Ch.B. (Edin.)

and girls of Erode, in South India. She was able, in time of need, to give help also in the Boys' Community School there. She is a member of Heaton Park Congregational Church, Manchester, and was trained at Manchester and Paris Universities.

The other missionary speaker at that meeting is Mr. Percy Chatterton, from Port Moresby, Papua. Mr. Chatterton carries on educational work among Papuan children. Mr. Chatterton has a Papuan Scout Troop, and two of the Scouts were chosen to go to Brisbane to meet Lord Baden Powell two years ago. One of them broadcast a message from the Brisbane Broadcasting Studio to his friends in Papua. Papua is a place where new and old meet, and Mr. Chatterton, who is home on his first furlough, is doing a great work in helping young Papuans to meet the new conditions.

The Young People's Rally is one of the most enthusiastic of the anniversary meetings. Miss Ling, of Calcutta, who will speak at it, is a member of Enfield Congregational Church, who joined the Calcutta Mission in 1915. She is on the staff of the Girls' Boarding School at Kaurapukur, and is doing a great work for the daughters of the needy

Christian families who live among the swamps and rice-fields of the Sunderbunds.

Dr. Frank Ashton, who will also speak, was born at Kachwa, North India, where his father, Dr. R. J. Ashton, was working for the L.M.S. His grandfather, Rev. J. P. Ashton, was also a distinguished missionary of the Society, as was his great-grandfather. Appointed to serve at the Hong Kong Hospitals, he went out in 1926, and is now home on his first furlough.



Mr. J. Rider Smith.

Mr. Rider Smith, who will take the chair at the Rally, is a Director of the Society, and President of the Metropolitan Auxiliary Council of the L.M.S. for 1934-1935. He presided this year over the Easter School at Hayward's Heath, and his wife acted as "Hostess." He is a member of Christ Church Congregational Church, Westminster Bridge Road, and brother to the Rev. F. Maltus Smith, M.A., our missionary at Gooty, South India.

OUR MAY MEETINGS

SATURDAY, MAY 5th.

3.30 p.m. **Children's Demonstration.** Westminster Congregational Church. Chairman, Rev. Idris Evans, M.A. Speaker, Mr. Basil Mathews, M.A.

MONDAY, MAY 7th.

12 noon. **Prayer Meeting.** Livingstone House, 42, Broadway, Westminster. President, Rev. Thomas Yates, D.D.

2.30 p.m. **Business Meeting.** Livingstone House. Rev. G. A. Hamson (Chairman of the Board).

TUESDAY, MAY 8th.

2.30 p.m. **Medical Missions and Women's Work Meeting.** Westminster Congregational Church. Chairman, Mr. Maurice Whiting, M.A., M.B., F.R.C.S. Speakers, Miss Maude Royden, C.H., D.D.; Mr. Ian Orr, Neyoor, M.D., F.R.C.S.E.

THURSDAY, MAY 10th.

12 noon. **Annual Sermon**, in the City Temple. Preacher, Rev. Canon C. E. Raven, M.A., D.D.

2.30 p.m. **Watchers' Prayer Union Meeting.** City Temple. Chairman, Rev. T. T. James, M.A. (Chairman, Congregational Union of England and Wales). Speakers, Mr. Percy Chatterton, L.C.P., Papua; Miss Gladys Falshaw, D-es.L., South India; Mr. Charles Burningham (Sec.).

4.30 p.m. **Reception and Tea.** Livingstone House. Tickets, 1/- each. Apply Home Secretary, Livingstone House.

6.30 p.m. **Public Meeting.** Queen's Hall, Langham Place. Chairman, Angus Watson, Esq., J.P. Speakers, Rev. G. E. Phillips, M.A., Foreign Secretary; Rev. J. Alfred Kaye (New Court, Tollington Park). Valediction of Missionaries. *From 6.30 to 7 p.m. there will be Organ and Choral Music.* Reserved Seats 2/- and 1/-. Apply Home Secretary, Livingstone House.

SATURDAY, MAY 12th.

7 p.m. **Young People's Rally.** Livingstone House. Chairman, Mr. J. Rider Smith. Speakers, Miss M. W. Ling (Calcutta), Dr. Frank Ashton, M.B., Ch.B. (Hong Kong).

REDUCED RAILWAY FARES.

Members of the Society's constituency who are expecting to be present at the Anniversary Services in London will be able to obtain railway tickets at the reduced summer-time fares. Vouchers which were formerly issued from Headquarters for reduced fares are no longer necessary.



Tshekedi and the Prince

IN the presence of thousands of tribesmen, Tshekedi presented to Prince George a fine selection of Karosses at a meeting in Gaborones in March. *The Times* notes that a marked change has taken place in Bechuanaland since the affair of last year. "The Administration, after a long period of marking time, is pursuing a vigorous, progressive policy, while the chiefs have come forward to help, and to be helped by, the European officials."

Philip's granddaughter

Miss Marion Philip, the youngest daughter of Durant Philip and granddaughter of Dr. John Philip, has passed away at the age of eighty-four. Her kindly ministrations among the people of Burghersdorp, South Africa, will be long remembered. During the last eighteen months Miss Philip has resided at Ellesmere, Cape Province, where she died amidst loved scenes and friends.

More Matabele Gramophone Music

Those who are interested in African native music should not miss hearing two new records issued by "His Master's Voice" Gramophone Company. G.U.257 is the "Indaba Yomkonto," the National Anthem of the Matabele people. In the days of Mzilikazi and his son Lobengula it was customary, as soon as the reaping season was finished and the crops safely gathered in, for the young warriors to assemble at the kraal of the King and ask to be sent out on an "impi," and on these occasions the "Indaba Yomkonto" was always sung. The words mean the "Song of the Spear," and it is literally true to say that this song sounded the death-knell of thousands of innocent and defenceless people. Nowadays it is never heard, and it was only with considerable difficulty that it could be rediscovered. At the end of the record a verse of a Christian hymn—the Song which is not about the Spear—

founded on the old song and written by the Rev. William Sykes, one of our first missionaries to the Matabele, is sung.

The second record (G.U.258) is "Kade be songela ingonyama," which means "For a long time they conspired against the lion," and tells how the surrounding peoples tried to overcome Lobengula, but that it was not until the white man came and did it for them that his downfall was accomplished.

On the reverse side of both records are some of the old dance songs of the Matabele.

At a Missionary Exhibition in Dublin

I had studied the methods of the showman at Barnum and Bailey's, and I proceeded to try and introduce them here. I called out at the top of my voice, "This way for the side-shows; come and hear 'The Native Lady from the Lebanon,' or 'The Thrilling Talk in the Uganda Village.'" Success crowned my efforts. To the surprise of the other helpers I had soon disposed of all the tickets I had for sale and I had to keep returning for fresh supplies. But my triumph was short-lived. A benign dignitary of the Church of Ireland came up to me and said in kind words that he thought my methods were not sufficiently dignified for so serious a gathering. I subsequently restrained my ardour to the detriment of the side-shows, although I disposed of 3d. tickets and programmes to the extent of £120 during the ten days.

(From "Uphill," by Sir Evelyn Wrench.)

A Christian Broadcast in Shanghai

A notable event in Shanghai this year is the installation of a radio broadcasting station with a distinctly Christian programme. The enterprise is that of a group of Chinese Christians who have been quickened into a new life of service through contact with the Oxford Group Movement. The Chinese Government has granted official permission for this station, which is on the seventh floor of the new building of the

Christian Literature Society. This is the daily routine: Morning and Evening Prayers; News of the Day; Talk on Religious Subjects in English; Reading of the Bible in Mandarin; Bible Exposition; A Gospel Service; A Talk on World Affairs, on Home Life, on Hygiene, on the Duties of Citizens; Children's Half-hour; Music; Story-telling.

News from Samoa

From Apia the Rev. H. S. Perkins writes to say that in a year of political unrest, and the deepest depression in trade, the churches in his district have maintained their reputation for generous giving by raising for church purposes £200 more than last year. The total was equal to that of a good year in prosperous times.

For nearly ninety years there has been a Protestant Church in Apia for Europeans. It has been an additional task for the District Missionary, but one well worth undertaking, since the church has been increasingly a bridge between the Samoans and Europeans. Last year nine half-castes and one New Zealander joined this church.

Mr. S. K. Ma

Amongst the present and past students, and friends both Chinese and foreign, of Tientsin Anglo-Chinese College there will be a sense of great loss in the death of Mr. S. K. Ma.

Mr. Ma was only fifty-eight years of age. He joined the staff of the Tientsin Anglo-Chinese College early in 1904, only two years after it had been founded by Dr. Lavington Hart. He has been a staunch friend to successive members of the staff and students, his advice was sought on all manner of questions by those with whom he shared the responsibility of carrying on the College during thirty years of its life.

In 1918 he succeeded Mr. J. B. Tayler and Mr. A. H. Jowett Murray as the Vice-Principal of the College, and for two periods has been the Acting-Principal, guiding the affairs of the College through serious events. The fact that the College has continued its work uninterruptedly through all these years is, in large measure, due to the tact, sound wisdom, equable temper and unflinching courtesy of Mr. Ma. He has been an Elder of the Taku Road Christian Church since its formation in 1915.

Mr. Ma was an example of what a Christian should be and those who knew him intimately

had come to love as well as to respect one of God's gentlemen.

The Way to Oneness

I can recall a consultation upon a Chinese woman lying at death's door with an exceedingly serious head injury, when German, French, Chinese and English doctors pooled their knowledge and experience to find if any way were possible to effect a cure.

When a high Chinese official fell seriously ill recently, it was found necessary to give him a transfusion of blood. Among his own family and countrymen no volunteer donor could be found, though a high reward was promised. In the end it was one of the British soldiers stationed at Shanghai who came forward and gave the blood required.

These are the things which are the binding forces of a real Internationalism.

(Dr. Agnes Towers in "Carrs Lane Journal.")

Blessings from Siaokan

The hospital staff at Siaokan, Central China, was asked to write a letter to a home church which had helped by various gifts of money, bandages, etc. This is the letter, translated as literally as possible by the Rev. W. H. Geller.

To All of You Dear Friends,—We and you, although by hills and seas asundered far, so that it is not possible to meet face to face, do yet in Christ truly commune together as one.

This insignificant and unworthy hospital, because of its (financial) position in a city not wealthy, is ever gratefully dependent on the generosity of you who through your love to our Lord do show your love towards men, opening your purses and aiding us, so that this unworthy hospital is enabled to continue uninterruptedly its work, causing the sick of this our Siaokan to the number of many thousands each year to obtain healing.

We—who are beneath your notice—being towards your hearts exceedingly grateful, and towards your deeds aboundingly admiring, do now respectfully write this inch of grass as a brief manifestation of a ten-thousandth part of our thankful thoughts of you.

Congratulations, that a happy Christmas will soon arrive. Blessings, for a joyful New Year beautifully full of progress.

Boldness of Speech

THE TRUMPETS OF WHITSUNTIDE.

By EDWARD SHILLITO, M.A.

I

IN ancient France on the Day of Pentecost in the worship of the Church they used to sound the trumpets. It was a token of the joyful defiance which they who had the Spirit might show in the presence of their enemies. They praised this Lord of Might in the sound of the silver trumpet. However this custom may have arisen, it was right in its meaning. Whitsuntide, when we recall the coming of the Spirit, is not a time for soft music, but for something which can speak of power and victory. "Trumpets here!" must be the direction.

II

Simon Peter on the Day of Pentecost was only seven weeks older than the Simon Peter who in the courtyard of the High

Priest's house denied his Lord, and said, trembling with fear, "I know not the man," and this he confirmed with oaths and curses. It was the same Simon to all outward appearance who stood up with the eleven on the Day of Pentecost and spoke to the people. But he was not any longer afraid. He spoke boldly. He had that freedom of speech of which we often read in the New Testament. Seven weeks is not a long time, but to work miracles within the spirit of man, years or decades are not needed. In a moment a man may live through many experiences. And clearly something had happened to Simon in that brief time. If only we could know *that*, and re-experience *that*.

III

Boldness is of the essence of missionary



Drawn by

[Kingsley Co.].

"They beheld the boldness of Peter and John."

policy. Fear brings paralysis with it. If we cannot speak boldly we shall never claim new ranges for the Christian Church. Faith that is on the defensive is not strong enough to carry through this enterprise. Missions are simply the work of the Church when it takes the field. The language of the missionary must always have the boldness of Pentecost. Rushing winds and tongues of fire are fitting symbols. Nothing less than this courage can do this great thing, which is set before us.

IV

That is why we might well consider afresh how Simon Peter had found the secret of his boldness. It did not lie in the discovery of fresh resources in his own personality. The secret had only been found when he had become humbled and stripped of his own self-confidence.

"I am willing to go with Thee both to prison and to death." The Simon who boasted in this way had to learn his weakness. Not in his own native resources had he found the power to banish fear. He had seen Christ Crucified. He had been humbled by the amazing forgiveness of the Lord, who appeared unto him. He had learned much in the days of waiting; and the Spirit of his Lord, living now in the power of His risen life, had taken possession of him. Christ for him; Christ within him! There was sufficient ground for his courage. He spoke, and yet not he, but Christ within him.

V

It is not enough for us to call upon all that is within us to speak boldly. What is there within us? It is not enough even to speak boldly unless we have something to say which is worth saying boldly—something with a power in it, which is not man's power. It is the courage of the Holy Spirit that we need.

The Tribe of the Invisible Chief

ONE of the foremost training-schools in Africa is the Livingstone Memorial Girls' School situated at Mbereshi, Northern Rhodesia, near Lake Mweru. This school, which has been in operation for eighteen years, seemed remarkable to the Commission for embodying principles of the first importance for women's education in Africa.

The school is a tribe in miniature, living a life centred around an invisible Chief,

VI

Our annals are rich in stories of such boldness of speech. No man who was hesitating in his faith or who sought a way of retreat would have stood the tests which the early pioneers endured. But we may easily forget that the same "boldness of speech" must be used by those who stay at home. This is a good test for those of us who are preachers and teachers at home to put to ourselves. *Supposing we were transplanted to a land in which we had to preach this Truth and this Way to those who either did not know about it or who scornfully disbelieved it, how should we speak? Should we speak boldly in His name?* We ought not to expect the missionary to be any bolder in his speech than we are ourselves.

VII

The Christian festivals, as they come, always bring to us their challenge. This is the challenge of Pentecost. Do we share the boldness of Peter and John? Has something laid hold upon us so that we can glory in it? And if not, where can we go to learn this secret? We cannot overleap all that went before and arrive at Pentecost. We cannot gain the power of the Spirit unless we are willing to come to Pentecost by way of Calvary and Christ and the Upper Room. It is the spirit of Christ that is given—of Christ as He is made known to us in all the revelation of His grace and truth. But they who kneel beneath the Cross and abide together in fellowship and in prayer, in the Upper Room, will come to an hour when tongues of fire will rest upon them.

Now when they beheld the boldness of Peter and John . . . they took knowledge of them that they had been with Jesus.

trying to obey His law—it is a community of loyalty, of interest, of work and play.

This conception of Christianising the Bantu tribe needs to be widely spread in Northern Rhodesia through many schools patterned on this Mbereshi principle, and led with something of the depth of insight, artistry and courage that marks its leadership.

(From "Modern Industry and the African." J. Merle Davis.)

Ratany, Minister of Music

By P. JOYCE EVANS, Faravohitra, Tananarive.

RATANY has been the loved and intimate friend of missionaries for many a long year. He is a man of wide sympathies and interests, and his unfailing tact and good humour have won for him a warm place in the hearts of Malagasy and Europeans alike.

He is a familiar figure about the streets of Tananarive, where he is known to almost all. This is not surprising. For many years Ratany was a school teacher, and hundreds of pupils have passed through his hands. Not only has Ratany been a teacher in our schools, but he has been, and still is, a popular teacher of singing. He has a great love for music, and has done much to raise the standard of singing in the various churches and schools here in Imerina. Nothing but the best will satisfy Ratany. The hymns and tunes must be good, and they must be well sung.

Whether it be at a simple meal in a country cottage, or at a sumptuous wedding feast in the capital, Ratany is the life of the party with his reminiscences, and amusing anecdotes of "the good old days." Over a cup of coffee—through a blue haze of smoke—he tells us of bygone days and ways.

Honoured names in the annals of the history of the Church of Madagascar are to Ratany, not mere names, but well-known and well-loved friends—friends with whom he has worked, wept and laughed, and with whom he has shared days of hardships and happiness, discouragements and rich reward. He will speak glowingly of the patience and fortitude shown by those with whom he worked, often under trying and well-nigh heart-breaking circumstances. Of the part he himself played at those times

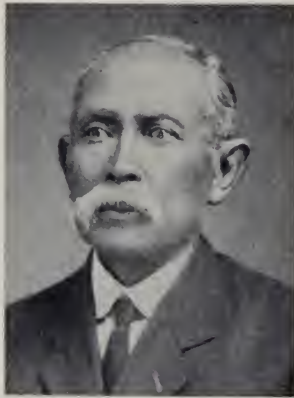
he says nothing, but knowing him, we can well imagine what a standby and encouragement a man of his sterling worth and ability must have been to the missionaries in those early and difficult days.

Ratsimamakitany—or Ratany, as he is familiarly called—was born in 1856, about a year before the great persecution of the Christians under Queen Ranavalona I, when the missionaries had to leave the island. When he was six years old the "wicked queen" died, and freedom of religion was granted to all. Missionaries were allowed to return, schools were erected, church services continued.

Ratany was put into school, where he made such good progress that in 1872 he was able to pass his teaching examination, and became one of the teachers at what was known as the "Palace School"—a school for the sons of the Royal Family and of high Government officials. From that time till his retirement fifty-seven years later, Ratany remained in the teaching profession.

On his retirement a large meeting was held in his honour. The building was packed out, and many could not find entrance. Among those present were representatives (Malagasy and European) of the various Missions at work in the island. Testimony was paid to his faithful and valued services in the cause of education, but above all, to his splendid Christian influence over the young men and boys who had been his pupils.

Despite his seventy-seven years, Ratany is brisk and active still, full of whole-hearted zeal for the work of God, and the uplift of his fellow men—a "workman that needeth not to be ashamed."



Ratany of Tananarive.

To be honest, to be kind, to earn a little and to spend a little less ; to make upon the whole a family happier for his presence ; to renounce when that shall be necessary, and not to be embittered ; to keep a few friends, but these without capitulation ; above all, on the same grim condition to keep friends with himself ; here is a task for all that a man has of fortitude and delicacy.—Robert Louis Stevenson.

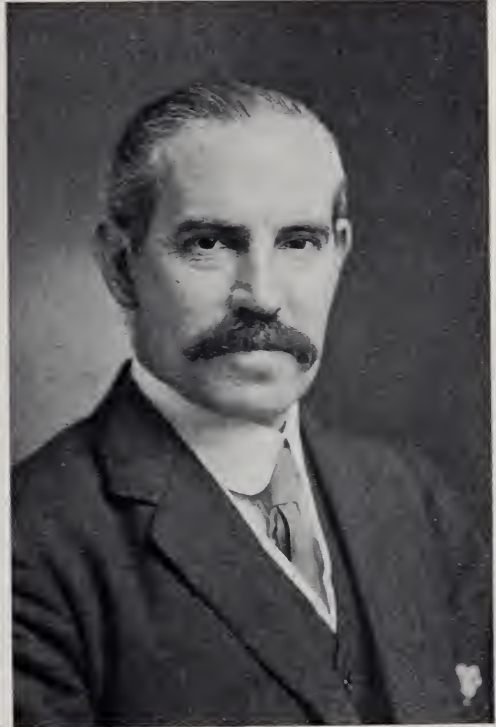
Mr. F. H. Hawkins Retires

WHEN Mr. Francis H. Hawkins, LL.B., was appointed Lay Secretary of the Society in 1911 the late Mr. A. J. Shephard concluded an article in *The Chronicle* with the words, "being persuaded that a career of great usefulness is before him." Though Mr. Hawkins has held Secretarial office for twenty-three years, it is not the length but the "great usefulness" of his service which will remain in memory, for no man has redeemed the time to better purpose or served his day and generation with a more sustained diligence. And this service to the cause of Missions began long before 1911, for Mr. Hawkins had already been three times Chairman of the Board (first in 1898 when he was 34 years of age) and had fully qualified himself for that position by ardently supporting the Society in auxiliary and committee work at home through many years.

Now that Mr. Hawkins is putting off the official armour, the first thought of his friends is to give God thanks for so memorable an example of competent industry directed to the highest ends, and for a life which has touched and aided the missionary enterprise at many different points.

The Conference of British Missionary Societies, the International Missionary Council and many other similar groups have found in Mr. Hawkins a wise and ready

counsellor, while the larger Christian educational bodies in China have in five different instances made him a Trustee.



Mr. F. H. Hawkins, LL.B. (Foreign Secretary).

Wrexham Days

MR. HAWKINS came to Wrexham as a young solicitor to be managing clerk to Sir Evan Morris, the leading solicitor in the thriving town of those days, the centre of the North Wales coalfield, and one of the most important agricultural markets in the country.

Mr. Hawkins was a Free Churchman, and he joined one of the most historic Free Churches in the land, the Chester Street Congregational Church. In this church he was destined to play a very important part.

When I became its minister in 1905 he was deacon and church secretary. I soon discovered him to be a man of remarkable energy, who apparently did not know how to rest, a man full of enthusiasm for life in its varied aspects. He still, in middle life, pursued liberal studies which he no doubt found salutary correctives to his work as

a lawyer. He was on Sunday the most regular of "twicers," as Gladstone called them, and as faithful to the weeknight service as he was to the ordinances of the Sabbath. He joined heartily in the hymns and was an encouraging listener. If in council he was apt on occasion to be somewhat forceful in the assertion of his mind and will, one could not help realising the truth of my revered father's remark about him, "There's a deal of sense in what he says."

If before I settled at Wrexham I had not been aware of his keen interest in Missions, I should not have had to wait long after my arrival for enlightenment. Only a few weeks had elapsed before I was asked to open a sale of work at his home, "Beechley," in aid of the London Missionary Society. A year or two later there came the Missionary

Exhibition which owed its inception to his inspiration and its success largely to his personal labour and organising ability. Mr. Peris Williams, the minister of the church of Welsh Independents, told me that he considered that the exhibition had done more good than the revival which had preceded it by a few years.

There remain two other episodes with

which my period at Wrexham is associated, and they are the most memorable of all. The first is Mr. Hawkins's journey to China on behalf of the Society, during which his resolve to devote himself entirely to its work took definite shape, and the second is his departure from Wrexham to take up the work of Foreign Secretary to the Society.

J. T. MILES.

The China View

THE field's knowledge of a Foreign Secretary comes through three main channels. The first of these is the rare visits that he pays to the actual field. From the first visit that Mr. Hawkins paid to China till his last we have known him for his keen-sighted interest in all that concerns the life and work of missionaries and the people of China, for his quick understanding of our problems and an enthusiasm for our work that has never flagged. We have known him for his boundless vigour. His visits were strenuous occasions that extended the toughest of us; we responded cheerfully, knowing that Mr. Hawkins ever went one beyond what he asked of us. We knew him for his incisive, clear-cut judgments, ever the prelude to action equally definite and forceful. Those same visits brought, however, not just a vigorous secretary into our councils, they brought a friend into our homes, whose coming we welcomed and whose going left a sense of loss.

A second channel is the letters that come and go, and by this channel China should know its secretary well, for no more indefatigable letter-writer could well be found. But volume means nothing, it is in times of perplexity when wise counsel is needed, when trouble and sorrow press, that letters tell their most meaningful tale and make the writer known. Many of us have come to

know Mr. Hawkins as a friend whose knowledge and experience, as well as his sympathy, were ever at our disposal. There has thus never been a relationship between us of agents of the L.M.S. to its official representative, but the infinitely happier one of friendship.

Furlough times have afforded very many of us a third opportunity to know our Secretary under the happiest conditions. He and Mrs. Hawkins have opened wide the hospitable doors of their home, and there are few of us but have enjoyed the kindly hospitality it afforded, times which we cannot forget.

To few of us, however, has it been given to see the colossal burden of sheer hard work that Mr. Hawkins has carried on our behalf, the drive and pressure of over-full days, the quiet toil of night hours, and the exacting round of endless committees. We have understood from time to time something of the fruits of that work in the smooth running of the machinery of the Society and the strengthening of our work in the field in a dozen ways. We could only guess the volume of sacrificial effort put forth, but we did come to know his depth of loyalty to the Kingdom of God and the spiritual sources from which strength came to do that task. We knew, and we thank God for all he has done and for what he has been to us.

T. COCKER BROWN.

Memories of a Colleague

IT must have been about 1895 that Norman Smith brought to my room in Oxford a young lawyer about thirty, sturdily built, with shining black hair and moustache. He was one of the men working for progress on the Board of the L.M.S. I remember the honour and pleasure of his visit. He was plainly alive, competent and sincere. Little did I guess that I should have the privilege of knowing him intimately

and then of being his colleague. It is pure joy to write about him.

Few people remember the sacrifice he made in joining the staff in 1911. He was a solicitor in Wrexham, with a practice steadily growing—as you might expect. I doubt whether in any year the Society has given him a fifth of what his profession would have brought him. His wife shared in the surrender with a smile, though it was

not easy in middle life to reduce their accustomed scale of living and that open-handed hospitality which "Beechley" made it possible to offer. From that time he has served the L.M.S. with a capacity which no money could buy.

Two or three years ago a young doctor who had met him in connection with the Medical Council remarked to an amused colleague: "You know, that man Hawkins ought to have been a lawyer!" Certainly you do not often find a lawyer among missionary secretaries. The Society has profited not only by invaluable legal guidance, but also by the influence of a layman with high professional standards. I know I felt I had to live up to them! Without being uncomfortably original he has always been on the side of progress, and he has given fearless support, as if it were a matter of course, to men working in advance of accepted theories and attainments.

He has watched the interests of individual missionaries with minute and imaginative carefulness; he and Mrs. Hawkins loved to entertain them in their home, and when he received the news of any joy or sorrow he would put all else aside in order to pass it on to the friends in England. For years he spent his free evenings in writing with his own hand personal letters to those abroad. What those have meant in new courage and spiritual uplifting cannot be told in print.

We in the house, and above all, the successive Foreign Secretaries, have always found him the best of colleagues. He never patronised or reminded one that he was ten years older and had thrice been Chairman of the Board. Double harness is usually not easy, especially with a man so strong, but from his side the rubs were wonderfully rare. He was assuredly a good puller when the interests of China or Africa were concerned, and Indian missionaries used to say behind my back that India suffered because I was too much of a lath to pull against his weight. Later I was startled to find that in China I was regarded as the wangler who out-manceuvred Hawkins. Thus are shields twosided.

There was no doubt about the driving force of his executive ability. Men used it gratefully on the Conference of British Missionary Societies and he could give points to most Americans at their own game. Yet those who knew him best saw that it was coupled with a childlike eagerness and a boy's gladness in every piece of Christian success or Christian generosity in co-operative work. They went on to detect the surprising part that prayer played as the background to his activities and the humble obedience with which he followed his Master. Friends of Missions may well do him honour. For most of the last thirty years the L.M.S. has been his life. FRANK LENWOOD.

Mary Sims of Balham

FRIENDS who have dealings with the L.M.S. Loan and Exhibitions Department, especially those who call at Headquarters, will miss the help of Mary Sims, who died in March.

The following note by her minister, the Rev. John Bevan, M.A., of Balham, speaks of a regard which the Headquarters staff fully shares with the members of her church.

"In our church and Institute she was officially Mary Sims, but just Mary to us one and all individually. There can be two opinions about most of us; but there could be only one opinion about her. She was always helping. All her spare hours were spent in chasing round, giving people a hand, bearing their load, doing their work for them. It is true to say that she was unaware of herself. Hers was unselfishness that was dyed in the wool. She did not know the meaning of self-seeking. For herself she

asked nothing of life; she was genuinely and radiantly happy, with happiness that came from living for others. Mary did not live for herself, but for others, that is certain, and it was her uncanny, ceaseless disregard of herself that was one of the great reasons of the beautiful and pervading influence she has been in this district. The other reason was the unique quality of her goodness. She was not goody-goody—not a scrap. She was never priggish; in fact she was not aware of herself—certainly not of her goodness. Outwardly she was good, but not too good; there was always a love of fun and a humour that was often roguish. She was always cheerful. Inwardly she was a saint; must have been. Otherwise she could not have lived as she did. Nobody can take her place here. There is not a man, woman or child amongst us who is not now determined to live a better life for Mary's sake."

Home Notes

HELPING THE CONSTITUENCY TO GROW.

THE future of the Society's work and the adequate support of its missionary staff depend upon a progressive extension of home interest. Steadily, and as the result of careful planning, the range of contribution must be widened. The changes which are so constantly occurring in the churches, not only the losses by death, but also the constant exodus from the larger centres to the rural areas, call for a considerable addition to the number of contributors, and the ideal of a 10 per cent increase year by year in the supporting personnel is in general required. Where this can be attained the result will be a strengthening of the spiritual as well as the financial side of the Society's work, and it would forward the essential stability of missionary endeavour. For support does not stand in terms of money alone, the increase in the number of interested people inevitably brings a strengthening of prayer life, and without the effectiveness of prayer, money would fail of its object.

* * *

Pursuing the same line of activity, closer attention seems called for in regard to the children attached to the families of our churches. There is a real danger among some of them that the missionary tradition may fade away. That tradition has meant much to the L.M.S. There is in existence a third generation missionary box which has, in the hands of the children of a loyal L.M.S. family, been the means of gathering over £200. It has brought to the Society more than money. Missionary education in the Sunday School to-day unfortunately leaves the bulk of our church children untouched. They are not in the Sunday School as their parents were but they are still within the church. Their missionary education must come to them, directly or indirectly, through the ministry of the church itself. In a good many instances this is being missed, to the loss of the L.M.S., the church, and the young people themselves. This touches the whole missionary future, for the Society is not to be supported in coming days by those who know little or nothing of its history or its responsibilities. The rightly organised church will not leave the future to chance. It will care for its youth and secure its future by implanting interest *now*.

* * *

Going over the details of some of the work done by the children for the N.Y.O. Ships' Fund, two examples of praiseworthy effort are noted. Where children are interested they spare no pains, as these records show. One of these youngsters did not stop at the usual collection from relatives and friends but enrolled the family in a more extended effort. Rabbits were bred and sold, articles were made for a small private sale of work, an entertainment was planned and given. The result was a contribution of more than £10. Here the family and opportunity were united with personal enthusiasm for special service. A case of a quite different but equally striking effort is given in the collecting cards sent up by a schoolgirl of limited range of home effort, who planned out and carried through a visitation to 294 people. No amount greater than a shilling appears on her list, and in many instances this fine girl walked a mile or more to get threepence for the *John Williams*. It is estimated that she covered more than twenty miles for the sum of £2 12s. 8d. Such children are not only helping the screw of *John Williams V* to revolve, they are collecting coppers to pave the ways of heaven with gold. If only enough adults were found to follow this girl's example there would be no deficiency.

* * *

There is a scheme available by means of which many of our Auxiliary Secretaries and Treasurers can render special and profitable assistance to the Society. The Home Secretary is seeking to be put in touch with all those who contribute £3 or more to the L.M.S. funds and, where they are Income Tax payers, to enrol them as "covenanted" subscribers. By this means the Society is able to secure an Income Tax rebate, and the income of the L.M.S. reaps corresponding benefit. If some thousands of such regular contributors could be reached the benefit would prove considerable, and Mr. Nelson Bitton will gladly deal personally with any whose names may be sent to him. All such contributions can be credited to the church or auxiliary concerned, by arrangement with the giver. A large number of our friends are already using this method, but a very much larger number has yet to be reached, and if those who read these notes will take the matter up they will be helping the desired advance of income.

N. B.

John R. Mott

READERS of this journal will not need any exhortation to read a book by Mr. Basil Mathews, nor will it be necessary to tell them that in this new book, as in all his books, Mr. Mathews shows the same animation and picturesqueness, the same convincing evidence that he is himself as full of enthusiasm as he wishes his readers to be. The book is a skilful record of things done, but it is no less the story of a spiritual life which will bring rebuke to those who have let so many calls go unheard, and at the same time will show what God can do with a dedicated life.

Those who have followed the history of the Christian Church in the last generation are familiar with the work of John R. Mott. He is a citizen of the world. He is a member of all the Churches. There is a street that bears his name in Salonika, and he was offered the ambassadorship of U.S.A. in China. He presided at the Edinburgh Conference in 1910, and the Jerusalem Council in 1928. But long before 1910 he had become the acknowledged leader of the Christian students of the world. To-day he has many projects before him. He would probably say that he has made a beginning, but the best is yet to be.

"Looking forward to-day," Mr. Mathews writes, "his programme is as daring and spacious as in the past. It would not be easy to discover a country in the world where he is not backing with personal counsel and material support projects integral to the world mission of Christianity, of which his leadership is symbolised in his chairmanship of the International Missionary Council and presidency of the World's Alliance of Young Men's Christian Associations."

The record of Dr. Mott's achievements must be left to the reader to follow. (This is exactly the kind of book which should be found in all missionary libraries.) We should like simply to call attention to the secret springs of this man's life. First there was a definite surrender of his soul to Christ.

"In following the advice to give myself to hard, honest study of the original writings

or records about Christ, I undertook a somewhat thorough study of the Resurrection. I shall never forget the day when, with the papers containing my notes spread out on the desk, and on the faded rag carpet, I was able with St. Thomas to say to Christ with intellectual honesty, 'My Lord and my God.' I at once wrote to my father who had held for me, an only son, a prosperous business, and told him to dispose of it, for I had seen a vision, that vision of Christ as Lord—and therefore, the One who alone has the right to determine the investment of one's life."

His busy life has been saved from perils by his constant observance of the morning watch and by his life of prayer. The wilderness and the ocean have given him a respite from the round of councils. But he has known the perils to avoid. Here are some of them.

Avoid the perils of:

"Hurried devotions.

Not working new leads in devotional Bible study.

Not speaking in power of Holy Spirit.

Not sufficient time to intercession.

Not remembering that 'God is at my right hand.'

Not entering into heritage prepared by prayers of others—by faith.

Being satisfied with small things.

Unreality.

'Is there any secret sin with thee?'

Such notes as these will serve to explain how Dr. Mott has been able to carry with such serenity of mind and patience the burdens laid upon him.

Only one passage more we can give. It has a direct bearing upon missionary policy.

"All missionary societies would prefer people to give money to a general pool. There are far-sighted people who do give thus. But taking human nature as it is, we must have our work so analysed that we can present special objects. A 'project budget,' i.e., a budget for 500,000 or 1,000,000 dollars, is broken up into clear-cut projects so that every dollar can be accounted for



Dr. Mott.

as appertaining to this or that or the other object. Those budgets are sent out, not only with figures, but with illustrative comments—so much goes to the support of three missionaries in Osaka, Kobe, and elsewhere, salaries so much, allowances so much; so much goes to the native church, so much to printing, so much to bringing missionaries home on furlough (with a note on what they do on furlough). By doing this you will get

far more money. A man who gives twenty-five dollars may raise his subscription if he can support a native worker in some particular diocese. People may strain themselves if they see a thing vividly, yet may not sacrifice to the general pool."

We give a hearty welcome to this book. (*Life of John R. Mott*. S.C.M. 12s. 6d., postage 9d., from Livingstone Bookroom).
E. S.

Women's Day at the Mission House

JUNE 6TH, 1934.

DURING recent years the Women's Committee of the Metropolitan Auxiliary have held a Women's Conference at the Mission House. These meetings have always been very happy events, and sometimes the numbers have been so great that we have had an overflow meeting.

This year we are to hold our day on June 6th. We hope to make it both a social gathering and a conference. There are many interesting things to see at the Mission House, and it is hoped that many will take this opportunity of joining a personally conducted tour round the House.

Members of the conference will be welcomed by the General Secretary, Rev. A. M. Chirgwin, who will take the chair. The subject for consideration will be "The Emancipation of Women in the East." We hope to have with us as speakers Miss Eva

Spicer (Ginling College, Nanking) and Miss M. L. Butler (Bangalore), as well as Indian and Chinese representatives.

The proceedings will open at 11.15 a.m. There will be a break from 12.45 p.m. until 2.30 p.m. for lunch, which will be served at Westminster Congregational Church (three minutes' walk from the Mission House).

As accommodation is very limited in the Board Room, the Committee has decided to send invitations to every Women's Meeting in the London district. If you receive one of these invitations, will you be good enough to make use of it or return it to me. If there are any readers of *The Chronicle* who would care to attend and do not receive an invitation, will they please apply directly to me at the Mission House. There is no fee for the Conference, but a collection will be made to cover expenses. JOYCE RUTHERFORD.

To Leaders of Young People

NOW that the winter's work has come to an end, I am very anxious to know whether the books and leaflets we published on China were useful to you in your work in the Churches. We think a great deal at the Mission House about the kind of material that would be useful. We think of groups of people holding Study Circles, and we try to work out schemes and plans to help them; we issue books of talks for weeknight activities with children, or we think of meetings of young people and we try to provide material for debates, missionary parliaments, lectures and discussions. Sometimes we wonder whether

all this material is really of value to you. We are now in the process of making plans for next winter, and if you have any suggestions to make, will you please communicate directly with me.

New books on India will include a very interesting book on the Indian Church, by Stephen Neill, and one by Margaret Read, called *The Land and Life of India*. It is also hoped that Mr. Phillips will write for us during the year a handbook on our own L.M.S. work in India. In addition to these books there will be study leaflets and the usual range of Youth and Junior Books for Sunday School work. JOYCE RUTHERFORD.

No word that we speak can be without its echo, and no act of ours can be without its results. Influence is the most silent yet the most magnetic thing about us all. We never escape from it. We cannot live without influencing others. Our influence is our life, and our life is our influence.—A. R. Adams.

Mabel Rawles of Anantapur

Mabel B. Rawles, B.A., a member of Lewisham High Road Church, went to South India in 1923. After a short stay in Jammalamadugu she moved to Anantapur in 1924, and there her last ten years of most diligent service have been spent.

THE news of Miss Rawles's passing has come as a staggering blow to all who knew her and her work. It was so sudden and unexpected. Letters from her revealing a spirit of hopefulness and looking forward to future service were received by mail shortly after the receipt of the cable announcing her home call on March 6th. Writing to Miss Christlieb at that time, Miss Rawles said that by the time the letter reached home she expected to be sitting up or even walking a bit, and was "feeling full of beans and an absolute fraud at the moment"; she was "having red corpuscles pumped into her at an amazing rate, with iron, arsenic, etc." It seems such a waste, just to be lost in an op." Apparently the loss she thought of was of the red corpuscles, but how tragic the fact. Dr. Pollard writes that the operation took place on March 2nd, and was most successful, and until the evening of March 4th she was doing well. Even a few hours before she died she did not have any idea that she was going.

Her loss to the Telugu Field is far greater than can be stated in words. She had not only taken over charge of the work which Miss Christlieb had built up in Anantapur and the surrounding district, but she had also acquired much of the spirit which had created the fine tradition of the Girls' Home and Schools in Anantapur. It was an inspiration to stay with her and see her at work and play with the girls and teachers. She could be boisterously young with them when occasion offered, but she had a per-

sonality which commanded respect and gave her authority. The little ones would run freely up to the bungalow to see her and gather round her in a way which showed that she had completely won their affection and trust, and with that affection she was able to maintain a fine discipline in the Home.

Her efficiency and capability as an educationist were known beyond our Mission. We saw it in the work of her schools, of which she had three in the town and three in the district; but the local authorities in the town soon came to recognise her ability, and used to look up to her for advice and help in the work of the local High Schools for both boys and girls, as well as in other educational matters.

She took the spiritual side of her work among the girls seriously. There are many young women, teachers, and wives and mothers in our district to-day whose lives are brighter, more enthusiastic and hopeful, and whose work is more efficient, because they learnt the secret of Christ in the wonderful fel-

lowship created in the Home at Anantapur.

By her European colleagues she was much loved and respected. She was a great comrade in the work and most competent in anything she undertook, keen both in work and play. Her laugh was characteristic and it did one good to hear it.

We can't understand "why" she has been taken, but we believe that she still continues her work in union with her Lord. God makes no mistakes. He will provide for her work in Anantapur.

J. T. TODMAN.



Mabel Rawles.

Periodical Publications of the L.M.S.

THE CHRONICLE, 24 pages monthly, illustrated. Price Twopence.

Also a Welsh Edition, containing 4 pages in the Welsh language in addition. Price Twopence.

NEWS FROM AFAR. 16 pages monthly, illustrated, for boys and girls. Price One Penny.

UNIVERSAL BROTHERHOOD. A free inset for local magazines, 4 pages 4to. Issued quarterly.

Literary Superintendent—Rev. Edward Shillito, M.A. Managing Editor—Mr. David Chamberlin, 42, Broadway, Westminster, S.W.1.

Visit Livingstone House



*The Bookroom in the Entrance
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READERS of *The Chronicle* who may be in London during May are cordially invited to come to Livingstone House, the Headquarters of the Society.

St. James's Park Station on the Underground Railway has an exit to Broadway, opposite the front of Livingstone House.

Friends who go to Westminster Abbey,

where David Livingstone's tomb is to be seen, should afterwards walk along Tothill Street until the L.M.S. offices are found on the right-hand side. Here a spacious entrance lounge and bookshop invite attention, and some members of the staff will be ready to show visitors the Library, Board Room and principal offices at any time.

Missionary Literature Association

RESIGNATION OF MISS FLORENCE WILLIAMS.

OUR Society has always been richly blessed in having volunteers who have worked in quiet ways all their lives in its service, but few have devoted more thought and energy than Miss Florence Williams of Bristol, who during the last thirty-four years has been Hon. Secretary of the Missionary Literature Association.

Dr. W. G. Lawes was the inspirer of the movement, which was started in Bristol about 1891 by Miss Edna Wills.

From a very small beginning the work has gradually developed, until at the present time no fewer than 288 missionaries abroad and 130 workers in India, China and Africa receive periodicals sent by people from 620 places in Great Britain and Ireland, on the Continent and in Australia.

The hefty ledger chronicling the details of sender and receiver was kept with meticu-

lous care, and hundreds of letters were written annually in connection with them.

One appeal for the *Children's Newspaper* brought in 170 responses, all of which had to be separately dealt with.

Miss Williams is in no way tired of her task, but with increasing years she wanted to know that after she was unable to carry on the work would still progress, so she has handed it over to Miss New at Headquarters, in whose capable hands continuance is assured.

A missionary speaking to the Board of Directors as he retired from his life-work in Papua, said that he had never until then understood what self-sacrifice meant. He knew it then in giving up the work he loved. The same can be said of this service of love which has helped and brightened many lives.

A. MURIEL WILLS.

The Ancient Heavenly One

I WAS travelling on the first of the Chinese moon, which day, with the fifteenth, is a special worship day in Chinese religions. At cross-roads, outside a village, I came upon this little group of women and children at worship. I alighted from the mule-cart and spoke to them, begging their pardon for interfering with their worship, and asking their permission to take a photograph of the group. They seemed quite pleased. I seldom find people objecting as they used to do in former years. The leader of the group has a stick in her hand; she has just laid down the gong she was striking. A woman on the left (with bowed head) is holding cymbals, closed. The bowls of food-offerings are in threes; the tiny bowls are wine-cups, the little kettle beyond probably contains wine. Note the bundle of incense-sticks alight, stuck in the sandy soil; you can see the smoke blowing away towards the left. In the background are snowy fields, the date is mid-January, our coldest time.

I asked them who they were worshipping; they said "Buddha." There was a small temple about fifty paces away, they were facing towards it, and would next go and worship there. I asked them what they

were seeking; they replied, "A happy new year"—it was the first day of their twelfth month. I tried to tell them about the one true God and Heavenly Father, who gives us everything, to which they replied, "Yes, none of us could live without the 'ancient heavenly One,' that is true." I did not like to hold up their worship, nor to keep them



Prayer in the Snow.

kneeling on the cold ground, so I did not talk to them for long, but got into the cart again, thinking of the hundreds of villages like this, in our own Siao Chang district alone, all waiting for the light.

(From Ethel S. Livens.)

A Missionary Parliament

BEFORE a church can give, it must be educated, and one of the finest ways of doing it is by a Missionary Parliament. This one was "mock," too, so there was plenty of room for the gay and humorous. The Government and Opposition met weeks before the event and got out twenty-five questions for Question Time. *Chronicles*, reports and pamphlets were ransacked for answers. Question Time put the House in a jovial mood, and gave the Government an opportunity to present the work of the L.M.S. in an attractive form.

After Question Time the Prime Minister proposed a motion that the L.M.S. should withdraw unless the budget was balanced. The Leader of the Opposition moved an

amendment that withdrawal should be from India only. There were three speeches on each side, two dealing particularly with the women's view, and there was great excitement when the Speaker called a division by shouting "Aye," and "No." The "Noes" had it both times! So we go on and don't withdraw. Every M.P. wore a badge giving his constituency in one of the L.M.S. fields of work, and in the Parliamentary Buffet, to which the House adjourned, there were large maps showing every constituency and a picture of the work going on there. The crowded House and Visitors' Gallery showed the popularity of the idea. You must educate before you appeal.

CECIL NORTHCOTT.

NEW BOOKS ON INDIA

Several new books are being published, the subject of which is India. They are in various grades—for Ministers, Laymen, and Young People. They are confidently recommended as representing the most recent and up-to-date information available. Some of these books are already published and are listed below.

THE LAND AND LIFE OF INDIA

By Margaret Read.

A vivid account of daily life and thought in India. Illustrated by photographs and maps.

2s. net, postage 2½d.

BUILDERS OF THE INDIAN CHURCH

By Stephen Neill.

Studies of personalities—Francis Xavier, Robert de Nobile, William Carey and others, who have helped to build the Indian Church.

2s. net, postage 2½d.

STORM TOSSED: A STORY OF INDIAN LIFE

By Miriam Young.

Essentially a book for women and girls. Traces the life of a typical Indian girl from childhood days until her Moslem marriage.

1s. net, postage 1d.

TALKS ON AN INDIAN VILLAGE

By Clarence Clark.

An invaluable handbook for teachers. Lessons on life in an Indian village, including suggestions for handwork.

1s. net, postage 1d.

A REMINDER!

If you do not already possess copies of the following publications, either personally or in your Church library, will you seriously consider their purchase? They represent some of the best and most authoritative missionary literature published. A selected parcel will be gladly sent "on approval."

WORLD-TIDES IN THE FAR EAST. By Basil Mathews.	2s. 2½d. post paid.
ON THE ROAD IN MADAGASCAR. By A. M. Chirgwin.	2s. 9d. " "
EDUCATION IN RELATION TO EVANGELISM.	1s. 2d. " "
PATHFINDERS IN CHINA. By Nelson Bitton.	1s. 1½d. " "
NATIONALISM: MAN'S OTHER RELIGION. By Edward Shillito.	2s. 9d. " "
CLASH OF WORLD FORCES. By Basil Mathews.	2s. 2½d. " "
CRAFTSMEN ALL. By Edward Shillito.	2s. 2½d. " "
INDIA IN THE DARK WOOD. By Nicol Macnicol.	2s. 9d. " "
COURIERS OF CHRIST. By J. C. Harris.	1s. 2d. " "

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